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January 4, 1967

JAN 15 '67

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herald

OF HOLINESS

Church of the Nazarene

Healing Services Are Different Now

(See page 7.)

MEMBERSHIP

364,000

363,585

(2.19% increase)

362,000

360,000

PER CAPITA

GIVING

\$179.70

(6.75% increase)

358,000

356,000

354,000

352,000

350,000

**MEMBERSHIP, STEWARDSHIP
SHOW HEALTHIER GAINS**

(See pages 14-15)

In the Time of Trouble



General Superintendent Coulter

No one escapes the time of trouble. In one form or another it overtakes all.

Yet some of life's most enriching experiences come in the time of trouble.

It is only human to look for the deliverance, for the escape from trouble. But what happens to the child of God during the time of trouble can be of untold value.

In the time of trouble man's sense of dependence upon God can be increased.

In the time of trouble a man's sympathy and understanding of others can be enlarged.

In the time of trouble the deepest understanding of God's will can be learned.

In the time of trouble the human spirit can be cultivated and enriched by patience and fortitude.

Not all of life's most meaningful lessons are learned in the bright light of noonday. Some are understood best in the shadows. Spiritual power often comes from the pressures of distress. The grass is often greener under the clouds.

*In the time of trouble he shall hide me in his
pavilion:*

*In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.*

*And now shall mine head be lifted up above mine
enemies round about me:*

*Therefore will I offer in his tabernacle sacrifices
of joy;*

*I will sing, yea, I will sing praises unto the
Lord (Psalms 27:5-6).*



AM I OUT OF TOUCH?

• **By Virginia R. Sink**
Bethany, Okla.

Today, for the first time in weeks, it was necessary for me to go pick up a personalized article at one of our nicer shopping malls. I hadn't been to this particular store for quite some time; and looking at the vivid new fashions, gay displays, and all the brightly garbed shoppers around me, I felt oddly outdated, out-of-place, and depressed.

After all, the only places I had been lately were digging the ruts of my own little route a bit deeper. Going to work at the suburban weekly

newspaper office; going to church, where I play the organ; the inevitable trips to the grocery store—that pattern has been the story of my life for a number of years now.

The saleslady asked something about “didn’t I like to shop at this particular mall,” and I answered jauntily, “It doesn’t make much difference.”

She looked at me rather strangely, and said nothing more, going on with her work of preparing the item I had come after. And I stood

there saying nothing either, just feeling a fierce sense of inferiority. I thought of how I hadn't been shopping anywhere for so long—except for groceries—that I had almost forgotten how much fun it could be. I had the feeling the saleslady knew this and was thinking: Poor thing. She looks like she has just come out of the “sticks,” and doesn't even know what it's like to go shopping.

I began to ponder on the subject and to wonder: Just because one is out of the general swing of the thriving commercialism of today, does it necessarily mean he is out of touch with life?

Am I so far out of touch just because I'm not wearing the newest fashions? not driving a new car? not spending my afternoons shopping and looking for something amusing to fill my time?

My time is so filled with what I am doing—trying to provide a living for myself and two sons and helping them through college—that I haven't time to spend looking for a museum and entertainment. And at night I'm so tired I go to bed. (And I don't have to take a sleeping pill or a tranquilizer, either.)

But more than that, and what undoubtedly in this day and age puts me completely out of touch is—I like what I am doing. I am not continually searching for something else. I feel my sons and I are working toward a worthwhile goal and will eventually arrive there.

Sometimes, I admit, I wish I weren't so pressured for time but could have a little leisure to take care of some of the numerous little tasks I have to leave undone for the present. But surely this phase of our lives can't last forever. It will change again—to a time when we're not so busy and so pushed for time and money.

For entertainment I have my work, which is a continuous source of pleasure to me, from the procession of people with whom I come in contact. City council meetings,

school board meetings, setting copy for the weekly paper, the college paper, the high school paper, and the contacts with all the people involved in these activities are an endless parade of wonder and delight. These contacts produce constant expectancy and amazement, vexation and satisfaction. Am I so far out of touch because I love my work?

Is there something wrong with me because I do not light a cigarette the first thing when I jump out of bed, or turn on the radio or TV, but instead step outside the back door to see what kind of day it's going to be? In winter or summer, checking on the moon, the stars, looking to see if the sun's going to shine or if the sky is cloudy—does this put me so far out of touch?

We are beleaguered on every side with the idea that all Americans live in a state of constant air-conditioned, heat-regulated comfort, cushioned from any kind of shock or surprise or original feeling. This image of modern Americans, catering only to their own whims and pleasures, using the proper soaps and bath oils, proper deodorants, wearing the right kind of clothes, living in the right kind of houses in the right places, driving the *only* kind of new car, is supposed to comprise our so-called world. Am I so far out of touch because I don't believe this and don't live like this?

I think some of these creature comforts are important, and many are necessities. But I still think that more important than *having* all the so-called “right” material possessions is the important ability of being able to enjoy what is here for all. The ability to reflect satisfaction in one's work, love of nature, and enjoyment of the beauties of each day as it is lived is the heritage of all of us. These things have no monetary price tag attached.

The ability to find pleasure in contact with the people one meets each day, and to enjoy each and

In the “Herald of Holiness”

50 Years Ago

On Using Graded Sunday School Lessons

If the Sunday school is to be a school in fact, as well as in name, it must be based on recognized pedagogical principles: the uniform lessons are not thus arranged. If the lessons are outlined to give the most fruitful, lasting results to the child, they must be compiled along accepted rules of child psychology; but the uniform lesson is used the same Sunday from the beginner's to the adult class. Someone might say that the lessons are written in simple language for the child and for the adult it is expressed in a more advanced form. We would not try to teach a child solid geometry nor the English sentence until he had some foundation laid to build on; neither should we expect to turn all accepted pedagogical and psychological axioms and principles down when it comes to teaching the child God's Word—Rev. J. Samuel Curtis.

every one of them regardless of whether he thinks like we do or not, is a goal each of us should strive to attain. These things cannot be purchased with money. They cost nothing but effort on our part—and cannot be shopped for in a beautiful department store full of elegant, expensive items.

Am I so far out of touch because I think these things are more important than all the “right” material possessions? I wonder.

Acting Your Age

• **By Milo L. Arnold**
Richland, Wash.

Did you ever watch small children playing with modeling clay? They really have a lot of fun and obviously develop their creative ability in the process. They squeeze it, roll it, step on it, chew it, and smash it. They sit on it and work it in their fingers and suddenly one of them will say, "Hey, look! I've made a man!" Of course it is as likely to be a dog, a cat, a cow, or a barn. Almost anything imaginable and some things beyond imagination can be produced by these carefree, eager, little fingers.

The interesting thing is that they had no idea what they would make but happily started using their balls of clay, prepared to be content with whatever creation chanced to be made first.

Someday these little people will mature and become skilled artisans. When they do, they must take a more mature look at their project. They must study their materials, recognize their needs, and then plan in such a manner as to make the fullest possible use of the material available. This is the difference between mature, skilled workmanship and childish play.

We are often shocked by the immaturity displayed in the way some grown folks live their lives. They appear simply to roll life around, sit on it, squeeze it, chew

it, and play with it without an apparent plan. They merely "live it up," and whatever happens to come out is what they have.

This is immaturity. Few things could be so utterly childish as to make of life whatever is produced by its accidental influences. The person who relies on chance rather than choice, accepting the results of a mandate from fate, is foolish. He will produce nothing of value, regardless of how much material he may have at his disposal.

Children playing with clay may, by the merest chance, make some sort of image. But great sculpture is not made that way. The child playing with finger paints may make a sort of picture. But only the artist spending months with a well-defined vision and with selected brushes and oils can produce a masterpiece. The most skillful artist could produce nothing of worth by accidental or childish methods.

Why do people try to live life by such methods? They get only the required amount of education, salvaging from their schooling only what is essential to get a diploma. They do not form a well-defined plan of learning which will fit them for a special field. They take the first job they can find. If it is digging ditches, they become ditchdiggers. If it is a secre-

tarial job, they become secretaries; or if it is salesmanship in a dime store, that sets their course. The career may fulfill their lives or it may frustrate them. They marry the first and most convenient person they fall in love with, and individual selection has surprisingly little place. The choice may prove to be good or bad.

It is no wonder that many people are quite disappointed with the proceeds and satisfactions life affords them. They have treated adult values with childish irresponsibility. They have simply toyed with the ball of clay and accepted what happened to take shape.

He who would make something of life must evaluate his material, dream his dream, draw a daring plan, and work at living with mature diligence. He must start early in life to steward his resources and invest his precious time.

People who profess to want freedom of choice are often either too lazy or too cowardly to exercise their right when it is given them. True freedom is as much involved in making a decision as in having the right to make it. He who exercises what he calls freedom by shaping life as a child shapes clay will not long be free.

Few people have known peace, for few have earnestly sought it

Lord Grant Us Peace



United Nations, New York

● **By Clayton Bonar**
Pocatello, Ida.

The heavy weight borne by the conscience of man today is the acute awareness of war all around. Yet one realizes that ours is a nation with a Christian heritage . . . the heritage given in the person of Jesus Christ and the hope which ultimately says, "And on earth peace, good will toward men."

The spreading of peace is an awesome responsibility for the world. It has been such an elusive thing. Few people have had the privilege of knowing it in reality. It might well be said that few men have earnestly sought it.

Peace that will rule the world is a peace that is not legislated, guaranteed in pacts between nations, or even enforced through law. That peace must be a fact of life deep within the heart of individuals. It has its abiding place in the life of one who has found its Source, Jesus Christ our Lord.

The Scripture's statement that Jesus Christ is the Prince of Peace does not mean that He intended to usher in an age of peace while there remained no change in the life of man. During the second world war a newspaper in Bourne-mouth, England, publicized an article on the grief of war, in which

the following sentence appeared, "We would not listen to the way of peace—now we are forced to listen to the way of war."

Searching for peace in this world must not be as if one were looking passively for the sunburst of a new day. There must be something dynamic about it.

On that crisp Christmas morning long ago, just after the shepherds had been honored by the angelic promise of the coming Christ, the Scriptures state that "a host of heaven's army suddenly appeared beside the angel extolling God and saying, 'Glory to God in high heaven, and peace on earth for men whom he favours!'" (Luke 2:13-14, Moffatt)

Christmas is a reminder that Christ came to transport peace from heaven to the heart of man. This is a transforming peace—so much so that the Christian is expected to take on the character of the Prince of Peace. Such a person stands in the midst of war and wayfaring men, proclaiming and practicing the peace that Jesus gives. The Christian is a glowing ember from God's flame of love, wrapped in the person of His own Son.

God's child goes about "making

peace." What a joyful sight! A transformed peacemaker! A Christian is one who earnestly seeks ways to fulfill the promise of peace here and now.

Martyn Lloyd-Jones, in his commentary on the Sermon on the Mount, aptly stated, "He [the peacemaker] desires peace, and he does all he can to produce peace and to maintain it. He is a man who actively sees that there should be peace between man and man, and group and group, and nation and nation. Obviously, therefore, I think we can argue that he is a man who is finally and ultimately concerned about the fact that all men should be at peace with God."

The Christian prayer for peace is not only a petition, but also an incarnation. A weary world looks at the Christmas season with a bit of a jaundiced eye, for fear that its promise of peace was so much empty poetry.

The child of God has failed the ragged world about him if he has not portrayed peace: peace with God, peace of mind, and peace with his fellowmen. Let this Christmas season live with the promise of God's peace, which is a very reality with those whom He favors.

Healing Services Are Different Now

• By Maxine Hendershot

Charleston, W. Va.



Mrs. Hendershot

For about twenty-five years of my life, every time I was in a healing service there was always this question, "Shall I go and be anointed again?"

Now things are different. Could I share my experience with you?

As a teen-ager I had several attacks of rheumatic fever which left a damaged heart. For years the doctors said nothing could be done . . . too severely damaged . . . surgery too risky.

However, across these years, as prayers were made for my healing, it seemed the Lord would give a promise and faith would be renewed and encouraged. One of the first promises God gave me was this, "But if we hope for that we see not, then do we with patience wait for it" (Romans 8:25).

In July, 1960, I had an outstanding experience. There came an unusual feeling that God wanted to heal me. After two nights and a day of much prayer, the Lord came so vividly to me as I was preparing breakfast. He said, "I will heal thee . . . I am thy Healer." My heart rejoiced and overflowed with His wonderful presence.

As I thanked Him and praised Him for these promises, I walked to the back door and looked up at the beautiful hills just across the river. The words from Psalms 121:1-2 came so clearly—"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." I continued preparing breakfast as I communed with the Lord. It seemed I was on "holy ground."

I said to myself, Whenever my faith is tried or if I am tempted to doubt, I can go to the back door and look at the hills as a reminder of these promises from the Lord. Just at that moment I walked to the door to look at the hills again, but now I could not see them. A storm had come and the rain and fog had blocked the hills from sight. Then the Lord whispered again so clearly, "You may not always be able to see Me, but I'll be there just the same. Just as the hills are behind the storm clouds, so I will be behind the clouds that come to you."

I had hoped and expected that my healing would be immediate and complete, but such was not the case. For about two and a half years, instead of getting better, it seemed I got worse. I continued to pray, trust the promises, and look to the hills.

In the fall of 1962 the miracle began to happen.

A lady came to our church and was saved. She had had heart surgery and encouraged me to seek help at the same hospital in Philadelphia. Finally a heart surgeon in my home city did tell me there might be help and encouraged me to go for an evaluation. He helped us make an appointment and the necessary arrangements to enter the hospital in Philadelphia.

Just a few days before we were to start the trip, the Lord gave me this verse of scripture in Proverbs 6:22 (Amplified Version): * "When you go, it [the Word of your parents' God] shall lead you; when you sleep, it shall keep you, and when you waken, it shall talk with you." Praise God for His wonderful Word!

After a little more than four weeks of bed rest, treatment, and many tests, the doctors said, "There's no hope like you are, but a fifty-fifty chance for successful surgery." As we prayed for divine guidance, the Lord gave me another scripture: "He who does not use his endeavors to heal himself is brother to him who commits suicide" (Proverbs 18:9, Amplified Version).* I felt I must do all I could to heal myself.

Surgery was performed on March 8, 1963. The mitral valve was removed and the Starr valve, made of plastic and stainless steel, was put in its place. Less than three weeks after surgery, I was permitted to fly over 500 miles to my home. It was a miracle! A definite answer to prayer!

Nine doctors were on the operating team. The anesthetist was said to be an atheist. He had said, "This woman will never walk out of this hospital, but if she does, I'll have to change my thinking about God and religion." I walked out . . . I trust he has changed.

Now it has been more than three years. My doctor says he evaluates the surgery as 100 percent successful. I do most of my own work; am able to travel with my husband (a district superintendent), and live a normal life.

The little heart valve "clicks" right along, and I praise God every day that He still answers prayer and can do what seems impossible.

Yes, healing services are different now. God has answered prayer, and the health and strength that I now enjoy are a miracle indeed. It is my privilege to help pray with others who are sick, knowing full well that our Lord can touch and heal. Praise God today for His mighty power!

*Quotations from *The Amplified New Testament*, copyright 1958 by the Lockman Foundation, are used by permission of the Zondervan Publishing House.



Wonders of the Snow

● **By Ralph A. Mickel**

Indian Head, Md.

THE WEATHER forecast said, "Snow." A storm of major proportions was moving our way. We were away from home, having over 200 miles to travel in the mountains to reach our destination.

As we prepared to leave, the snow began to fall. We started, hoping that since the snow was coming in from the ocean we could get ahead of it.

When we inquired at the turnpike entrance we

found to our dismay that it was already snowing along our whole route of travel. So we had more than 200 miles of treacherous, icy, snow-covered highway. Much of it had not yet been cindered, sanded, salted, or plowed. As we arrived at our destination we were truly grateful to the Lord for a safe trip.

This suggests that most of us look at snow with mixed feelings. We fear to travel in it, yet we

are fascinated by it. We love its beautiful whiteness and its silent stillness, yet we hate to shovel it or dig out of its drifts. We are strikingly impressed by its analogies to spiritual truth, but when we are shut in or stranded by it we hope that we will never see any more of it.

ONE SNOWFLAKE is a small, insignificant thing. Alone it amounts to very little. But piled together with billions of others it stalls trains powered by huge locomotives; it brings traffic to a standstill and snarls the commercial activity of the largest as well as the smallest cities; it closes schools, to the delight of the youngsters and to the dismay of their parents; it strands people away from home and shuts people up in their homes.

In like manner, there is the cumulative effect of what we do for God. Alone our work does not seem to amount to much, but added to the work of other Christians in the church at the local, district, and international levels, it is amazing what 420,000 Nazarenes can do for God.

Millions for missions, new fields opened for missionary work, hundreds of new churches organized to reach new home mission areas with the message of holiness, a radio broadcast over so many stations that it is heard around the world, a work for God that covers the nation and reaches to the farthest corners of the earth!

USING SPECIAL photographic equipment, scientists have investigated the treasures of the snow. Nothing in nature is more beautiful than a snowflake. Out of thousands of pictures taken, no two have been found exactly identical. The variety of appearance seems inexhaustible. Very often a hexagonal shape is found, perhaps a little star with six rays crossing at an angle of sixty degrees. If the crystal looks like a composition of ferns, it will have six outpointing leaves; if like a windmill, it will have six sails; if like a starfish, it will have six ribs; if like a fir tree, it will have six stems with plumes set in perfect symmetry. Such is

the wonder of the handiwork of God.

Moreover, there is the providential wonder of its value. As you complain about the snow and get tired of shoveling it, for the world of birds, animals, and vegetation snow is not entirely a nuisance. It is an insulator and shelter from extreme cold and acts as a step-ladder to food. When snow is already on the ground, additional snow serves to lift the rabbits and other animals to more food on higher twigs and stems. Many birds and animals have been provided by their Creator with clever devices for keeping on top of the snow. The paws of animals spread; birds have feathers or comblike devices on their toes. Many animals use the snow for shelter,

making tunnels and rooms. Snow as an insulator keeps seed and vegetation from freezing in extreme cold. People caught in blizzards have saved their lives by tunneling in a drift to get away from the cold. Eskimos use snow houses for shelter. So snow has a providential purpose.

ABOVE ALL, there is the wonder of the snow's analogy to spiritual truth. In Isaiah 1:18, God promises, "Though your sins be as scarlet, they shall be as white as snow." Scarlet in ancient times was considered the most vivid, the most persistent color. There was no human means known whereby scarlet could be removed from cloth. Thus sin was described as scarlet.

A preacher was called to a house of shame to pray with a dying girl. He saw no sign of salvation until he read the word "scarlet" in this verse. She said, "Would you pray again and put in that verse? Let me put my finger on that verse. I am so glad God used the word 'scarlet,' for that means me."

In addition, in Psalms 51:7, David prays, "Wash me, and I shall be whiter than snow." Snow is vapor frozen around particles of dust, soot, volcanic ash, and even stardust from outer space. Snow is not perfectly white. Each flake has a black spot at its center.

IN THE FIRST experience, the experience of regeneration, when we are washed as white as snow, the core of inbred sin, a speck of sin, remains. But when we receive the second work, the experience of entire sanctification (I Thessalonians 5:23) through the baptism of the Holy Spirit in which our hearts are purified by faith (Acts 15:8-9), not even a speck of sin remains.

We are told in I John 3:3 to be pure even as Jesus is pure. Since there is no sin in Him, we know that it is possible for us to have an experience in which our hearts are cleansed from all sin by His blood (I John 1:7).

So in considering the treasures of the snow we have been led to the wonder of salvation and the miracle treasure of a pure and Christlike heart.

Stamp of God

By L. Alline Swann

*Upon this time-touched soul
Environ'd in earth's dull
clod,
I pray, inscribe Thy name, O
Lord,
A signed approval—stamp
of God!*

*My lettered life addressed to
Thee,
Each day a page, each deed
a line—
Each moment's written word
Is Thine, O Lord, to sign.*

*Implant within Thy flaming
fire.
Divine endorsement's my de-
sire;
My books are open wide to
Thee.
O Lord, be done Thy will in
me!*

Editorially Speaking

• By W. T. PURKISER

THE PAST IS PROLOGUE

On the Archives Building in Washington, D C., is inscribed a motto from the pen of William Shakespeare: "What is past is prologue."

They tell of a visitor to the city who asked his cab driver the meaning of the words. "Oh," the man replied, "that's just highfalutin language for 'You ain't seen nothin' yet!'"

In the same vein, Gene Bartlett recalls the words of the late Sir Winston Churchill at a crucial stage in World War II: "This is not the beginning of the end, but only the end of the beginning."

"The past is prologue." "Not the beginning of the end, but the end of the beginning." These two phrases sum up strikingly the Christian attitude toward life.

True, we do not know how long our Lord will tarry. Nor do we know as individuals how close to the end of the course of life we may be. What we do know is that "the future is as bright as the promises of God."

It is interesting to compare the biblical view of time with the ideas of philosophers, ancient and modern. Generally speaking, man has a tendency to think of time as cyclical. The same things happen over and over, perhaps on a little different level, but still basically the same.

Philosophies of history, old and new, tend to think of patterns of events that occur over and over again. "History repeats itself" is the popular way of putting it. Civilizations are born, they grow and they die—and so the cycle goes, over and over, we are told.

That there is evidence for this sort of interpretation should not be denied. Yet it is in complete contrast with the biblical idea of time.

In the Bible, time is "linear," rather than cyclical. It has a beginning, when God created the heavens and the earth. It has a fullness, when God sent forth His Son, born of a woman, born under the law, to redeem them that are under the law. It shall have an end when God's angel will declare that there shall be time no longer.

The meaning of it all is that for the Christian the present is not "the end of things" but "the edge of things." All that has been is the prologue and promise of that which is to be.

Much of today was fashioned in the workshop of yesterday. Much of tomorrow is being forged on the anvil of today. Yet time can be redeemed,

and the people of God are not shut up to a predetermined treadmill.

There is creative challenge in the redemptive touch of the Spirit of Him who makes all things new. Our task is to work for a tomorrow that will not only be different from today, but better than today.

This means the maximum use of today. Whatever we may be able to afford to waste, we cannot afford to waste time. Dwight Stevenson reminds us:

"Each man's day is twenty-four hours long, no less but no more. Given differences in talent—which are not as diverse as we like to think—the great difference between the wastrel and the worker is that the wastrel is waiting to find the time while the worker is redeeming it. Time is the metal from which we mint the coin of creative living; waste this wealth and we end as spiritual paupers."

What waits for us down the road we cannot surely know. Who waits for us down the road we can never doubt. Only the Christian can live in the confidence that "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

PERILS OF THE PURE IN HEART

As far as the personal life is concerned, the great purpose of the gospel is to create clean hearts. The Spirit of God cannot freely work through those whose motives are impure and whose inner life is torn with cross-purposes.

It is the pure in heart who are assured of seeing God (Matthew 5:8). The most enduring effect of Pentecost, in Peter's words, is purifying the heart by faith (Acts 15:8-9). Those who walk in the light of the Lord are cleansed from all sin (I John 1:7).

Yet the devil does not die when God's people are sanctified. If anything, he tries a little harder. And—let's face it—sometimes we unwittingly give him more help than he ought to get.

One of the first perils of the pure in heart is complacency. That this should be so is really not hard to understand. Holiness is a summit experience. It does represent a notable epoch. It is therefore all too easy to look on it as a goal to be gained rather than a highway to be travelled.

Augustine had a unique translation of Psalms 12:8, "The wicked walk in circles." Indeed they do. But many of the sanctified walk in circles too.

They make their pilgrimage on a merry-go-round, busy but going nowhere.

Bishop Leslie Marston was certainly right when he said, "A critical need in the holiness movement is careful investigation of Christian growth, not as the means of cleansing from sin, but as the development of mature Christian character and an ever-increasing saintliness."

Perhaps we need to hear more in our day about the distinction between purity and maturity our fathers made so often and so clearly. It could well save us from some of the perpetual spiritual infancy that so often spoils the witness and effectiveness of those who have had all the altar can do for them.

CLOSELY RELATED to complacency is confidence in self as one of the perils of the pure in heart. It is easy to think of Christian experience as our attainment. We learn "the ropes." We catch on to the vocabulary. We go through the motions until the motions become so habitual we can carry them on quite through our own efforts.

It is sobering to reflect how much of "religion," even Wesleyan "religion," can get on quite well without God or the Holy Spirit. Most of what we do can be done with no more genuine spirituality than that of a Hottentot.

God is not dead, but if He were, it is sad to say there are a great many holiness people who wouldn't miss Him at all. We seem slow to learn that "our sufficiency is of God" (II Corinthians 3:5), and not of ourselves.

Then the pure in heart are prone to give the appearance of conceit. Pride of race, pride of place, and pride of face are none of them as damaging as pride of grace.

Very subtly the legitimate joy in what God has done for us becomes satisfaction in what we have done for Him. The very principle of holiness is destroyed by the paralysis of a creeping moralism that thanks God, not for His transforming grace, but that it is not as other men are.

True holiness begets humility. This is not the humility that is proud of its self-abasement. Humility that is conscious of itself is not humility at all. We have chuckled at the comment of one teen-ager to another, "I wonder when I'm rich and famous if I'll still be my sweet and humble self." Yet it's an attitude of which we might find traces in ourselves.

Strongly stated but not overstated are the lines from Oswald Chambers: "There is an advocacy of holiness which was never born at Calvary. It is the resuscitation of the Pharisaic spirit dressed in the garb of Pentecost—an insufferable superiority. The Spirit of God must have a deep indignation at the preaching of holiness that is not the holiness of Jesus. The holiness of Jesus is the most humble thing on earth."

Pride shows up in many ways. Pride of possession is so obvious it need not be named. But pride of opinion may be just as real and equally obnoxious. That we have experienced Truth does not mean that we have completely understood it. Willingness to learn ought to be the natural result of the indwelling Spirit, who is to lead us into all truth.

Everett Cattell has reminded us that "life in the Spirit is hard to express, just because it is life. Even the Apostle Paul," he said, "struggled to find adequate language for the paradoxes he experienced. It is therefore of the essence of bigotry for any of us to claim finality for our way of expressing the deeper spiritual life."

COMPROMISE is yet another peril of the pure in heart. Compromise may take two forms. In reaction against legalism, it is possible to drift into license. Fully aware that God judges the motives and attitudes of the heart, we may forget that unsaved or spiritually weak people judge by outward appearances. In fact, they can't do anything else.

We must not only have our hearts pure; we must keep our lives scrupulously clean and our outward image such "as becometh holiness."

Yet there is another and even more subtle sort of compromise. Humanity itself tends to seek accommodation with its environment. It is possible to be rigidly uncompromising in matters of little moment and weakly accommodating to the spirit of the age.

We may reject firmly and decisively the amusements and the appearance of our age and yet all unconsciously accept its standards of success and its symbols of status. When size alone becomes our measure of success, something has happened to the real values of the spiritual life.

We may compromise with the world's methods. This happens when we forget that "the weapons of our warfare are not carnal." Spiritual work must be done finally with spiritual means. The use of any other tools will endanger the result itself.

Perils there are. But perils are not in themselves omens of defeat. They are warnings of danger, the very awareness of which can contribute to victory.

The greatest danger of all is to be conscious of none. God does not will us to walk in darkness, to be overcome in confusion by attacks we did not expect. He gives us light, that we may walk in safety.

As we then banish all trace of complacency and confidence in self, all conceit and compromise, we shall find "the highway of holiness" a safe, joyous, and homeward way wherein God's people come to His heavenly Zion.

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



THIS BUSINESS OF DISCIPLINE

St. Paul includes in his admonitions to the family some sound observations about children. "Children, obey your parents . . . for this is right." He underscores the importance of obedience by reminding the families in Ephesus that the first commandment with a promise is about long life to children who honor their fathers and mothers.

There is no more difficult function in the home than the discipline of children. It is further complicated by the fact that much whipping and otherwise striking of children by parents is done in wrath and not in love.

Spanking is often a safety valve for the parent's anger instead of a useful tool for rehabilitation.

Parents who justify striking children in anger on the grounds of needed discipline do not understand what St. James meant when he said, "The wrath of man worketh not the righteousness of God." This does not mean children should not be spanked. (I spanked my five-year-old this morning.) But it does mean that no discipline—improvement of character—is achieved by parental outbursts of anger which result in impulsive striking of children. Parents would wither if they knew what went on in the minds of children during a parental beating.

Paul also warned, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This indicates parents bear a responsibility in the conduct of their children; in prevention as well as cure. An adult can provoke a child to misbehave and then punish the child for his misconduct.

If a father embarrasses a boy in front of his friends, or picks at him until he explodes in a burst of anger, does the dad have a right to punish the child? Does a perfectionist mother have the right to punish a two-year-old for not sitting quietly through a long sermon? Can a child be punished for not doing beyond his physical and emotional capacity to do?

Discipline calls for great amounts of understanding. And the parent who whips or punishes most must have the most love. Children may develop a fear which causes them to perform like robots in response to parental commands. But discipline which brings a change of attitude in the child or further encourages his development toward responsibility must be done with understanding and love.

Parents may do well to remember that capital punishment has never been proved a deterrent to murder. The child who feels he is the object of wrath or the butt of punishment because of the parent's own embarrassment is only provoked to greater acts of disobedience and more rigid attitudes of resentment.

A closing prayer: "O God, our Father, meditation about family relationships causes our feelings of inadequacy to grow stronger. None of us has final answers. But teach us, O God, to be more adequate in our adaptations to one another in the family. Direct husbands in communicating fully the love they feel toward their wives and children. And show every child that it is right to be obedient. We pray this in the name of Christ, who also was a member of a family here on earth. Amen."



Pro:

Holiness Church Unity

In the *Herald of Holiness* there are some very interesting letters (September 21 edition).

While I feel that letters which bring out a subject (sometimes in a controversial way) should be allowed, I qualify my statement by saying that the "spirit of the writing" should be the deciding factor in publishing or not publishing it. I heartily agree in the writer's views, made known in the letter concerning "Holiness Church Merger." In some areas of the world it would be a definite advantage if our title became "United Wesleyan Church," for in some places our real "stand" is often misunderstood. Surely we holiness folk ought to show that in every way we are (John 17: 23) "made perfect in one" . . .

R. EMSLEY
New York

Pro: Anti-Communist

This is not intended to be at variance with the author of "A Diamond in a Loaf of Cracked-Wheat Bread" (August 31 issue), for I am also persuaded that divine love must be the pervading influence in the lives of those who wrestle not against flesh and blood, but against spiritual wickedness in high places. However, since Communism is certainly anti-Christ, I am concerned lest we as a church become seduced by an apostasy of softness under the guise of charity. . . .

In the name of brotherhood and social concern provision must be made, the liberal contends, for all proponents of social reform. And there has come, whether admitted or not, a tremendous affinity between the theologian who, while questioning the importance of certain truths, begins to emphasize social concern; and his more liberal contemporary who, having decided that God himself is dead, is certain that Jesus set the example for revolution by casting "capitalists" out of the Temple; and the most liberal of all, who, while sure God never existed, believes the socialist wave of the future will bury all exploiters of mankind. They are all preparing for a heaven on earth. To one it's the kingdom of God; to the other it's the wave of the future. As reminded by some references to bread in the Bible, let us beware of the leaven, which is hypocrisy and not pure religion.

M. D. THOMAS
Indiana

Pro:

Nazarene Name

In . . . "Pro and Con" section there was mention made by a writer of the Nazarenes merging with other holiness groups. . . . He ended his note with the suggestion, "We might even consider giving up our name." . . . Don't let us ever think of giving up that name! "Nazarene" means "kept." Nazareth means "separated"—"separated and kept!" Isn't this the living covenant of the people of God? Even Peter, about to heal the lame man, said, "In the name of Jesus of Nazareth." When people ask me, "What are you?" my heart thrills to reply, "I am a Nazarene!" . . .

MARY J. MORGAN
California

VITAL STATISTICS

"Showers of Blessing" Program Schedule

January 8—"Loved, Loosed, Lifted," by E. W. Martin
January 15—"Invitation to Live!" by W. Shelburne Brown
January 22—"The Simplicity of Salvation," by W. Shelburne Brown

NEW "SHOWERS OF BLESSING" STATIONS:

WLOH	Princeton W.Va.	1490 kc.	4:45 p.m. Sunday
WTGN-FM	Lima, Ohio	97.7 meg.	8:30 a.m. Sunday
KOMA	Oklahoma City, Okla.	1520 kc.	8:30 a.m. Sunday
WRVB-FM	Madison, Wis.	102.5 meg.	4:15 p.m. Friday

Deaths

REV. WILLIAM EMERSON HALL, eighty-two, died Nov. 28 in Independence, Kan. Rev. J. D. Cook conducted funeral services there, followed by interment in Bethany, Okla. He is survived by his wife, Mrs. Etta Perry Hall. His first wife, Mrs. Lela Tooley Hall, died in 1961. Other survivors include six daughters: Mrs. Lucille Garret, Mrs. Louise Beck, Mrs. Dorothea McPheeters, Mrs. Mildred Stuart, Mrs. Geneva McPhail, and Mrs. Fern Elia Leewright; three sons: Herbert, Harold, and Donald; two brothers; three sisters; forty-four grandchildren; and numerous great-grandchildren.

ANNETTE SHIRLEY, twenty-one, daughter of Mr. and Mrs. Millard Shirley, died Dec. 1 in Johannesburg, South Africa. In addition to her parents, she is survived by her paternal grandmother, Mrs. Etta Innis Shirley, a pioneer missionary, and her maternal grandmother, Mrs. Raymond Browning.

ELIZABETH CATHERINE SOMERVILLE, ninety-four, died Nov. 14 at Spencer, W.Va. Funeral ser-

vices were conducted by Rev. John Hamby and Rev. Paul Hickman. She is survived by three sons, Dow, Roy, and D. S.; two daughters, Velma Pursley and Eula Lobb.

MRS. MINNIE YOUNG, ninety, died Oct. 29 at Monmouth, Ill. Funeral services were conducted by Rev. Thomas C. Hill. She is survived by a daughter, Mrs. Grace Barber; a son, A. G.; three grandchildren; ten great-grandchildren; and one sister.

MRS. MARTHA BALLARD, eighty-nine, a consecrated deaconess, died Oct. 20 at Irving, Tex. Rev. L. D. Roland conducted funeral services. She is survived by a daughter, Mrs. Nina Goen, four grandchildren, and one great-grandchild.

REV. J. FRINER RIFFLE, seventy-three, died Nov. 22 in McArthur, Ohio. Funeral services were conducted by Rev. M. C. Larimore. He is survived by his wife, three sons, and one daughter.

MRS. PEARL LINZA, seventy-four, died Nov. 19 in St. Louis. Rev. L. Eugene Plemons conducted funeral services. She is survived by her husband, George, and one son, Daniel.

MRS. MYRTLE HELMKER, seventy, died Oct. 4 in Lansing, Mich. Funeral services were conducted by Rev. David Ehrlich and Rev. Eldon Schram. She is survived by two sons, Paul W. and Howard W.; one daughter, Mrs. Esther Dolman; and six grandchildren.

Announcements

EVANGELISTS' OPEN DATES

Rev. and Mrs. Carl H. Kruse, 4503 North Redmond, Bethany, Okla. 73008: Open time in Jan. and Feb.

MARRIAGES

Miss Karen Sassaman and Mr. LuRay Meyers at Cedar Falls, Iowa, on Oct. 7.

Miss Marilyn J. Griffiths and Mr. Keith Leverne Boelk at Stockton, Ill., on Aug. 20.

BORN

—to Roger and Diana (Pirtle) Griffith of Bourbonnais, Ill., a daughter, Lisa Jeanne, on Oct. 21.
—to Rev. Ulf "Kris" and Jane (Bohannon) Kristoffersen of Longview, Tex., a son, David Ulf, on Nov. 15.

—to Rev. and Mrs. Jerry D. Lambert of Brunswick, Ga., a daughter, Ann Marcene, on Oct. 25.
—to Rev. and Mrs. Donald King of Columbus, Ohio, a daughter, Michelle Lynn, on Nov. 12.

—to Victor and Janett (Deck) Berg of Montrose, Pa., a son, Jonathan Victor, on Nov. 17.

SPECIAL PRAYER IS REQUESTED

—by a lady in Pennsylvania, who has had answered prayer for her healing and requests further prayer for her family that they might find the Lord.
—by a lady in Texas that her mother will be saved and sanctified.

—by a lady in Alabama that her husband will get back to God and that God will guide her brother safely through a grave crisis.

—by a lady in Kansas that the Lord will heal her niece.

—by a lady in Illinois for a young man who is far from God and for his mother, who has serious throat and nose trouble.

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Heart Condition Improves

● By Elden Rawlings
Managing Editor

The cardiogram giving out the most important data of all—growth in church membership—showed a healthier heartbeat in 1966.

When the rate of growth in 1965 dropped to 1.88 percent, the lowest since 1957, there was no small amount of concern. Time and again, at evangelism conferences, district assemblies, preachers' conventions, and even at the first international Lay Conference on Evangelism, speakers waggled the faltering figure as a warning of heart trouble.

The answer to all of the eloquence was not stupendous, but encouraging.

THE PERCENT OF membership increase reached 2.19, comparing favorably with the 2.07 growth in 1964. Translated into numbers, this means 7,774 more Nazarenes than in 1965, and a total membership among domestic districts of 363,585. World membership is 438,771.

To help bring this about, Nazarene pastors received 23,067 members by profession of faith, said Dr. B. Edgar Johnson, general secretary. This represents 985 more "new converts" than were received into church membership in 1965.

Seventy-five of the eighty-two domestic districts reported membership gains. Domestic districts include the seventy in the United States, eight in

the British Commonwealth, and one each in Bermuda, middle Europe, Samoa, and South Africa.

THE TEST OF the Church of the Nazarene's financial strength is in its per capita giving. This growth, which came closer to being outstanding, was \$11.37 per member, or \$179.70 in 1966. This compares with the increase a year ago of \$7.95. Since the beginning of the quadrennium, per capita giving has jumped \$26.41.

Twenty-one districts reported per capita giving of more than \$200.

The 1966 giving figure is reasonable assurance that the Church of the Nazarene gave more per member than any other denomination of 100,000 members or more. It has maintained this position for more than twenty years.

Where did the money go? Most of

the \$65 million spent went to pay the bills in the local church. Of the \$179.70 given per capita, \$144.53 went to local interests, \$14.66 to district, and \$20.51 to general. Nazarenes spent \$5.4 million more on church work in 1966 than in 1965.

HOW DID WE shape up in organizing new churches? Nazarene congregations increased by thirty-seven. Actually, sixty-eight new churches were started on forty-five districts, but thirty-one others were disbanded.

The denomination should go over the 5,000-church mark before the end of the quadrennium. It is presently at 4,926. But whether it will achieve the goal of 500 new churches is another question. A total of 221 new churches have been organized in the three years since Dr. Hugh C. Benner, speaking for the Board of General Superintendents, announced the goal.

SUNDAY SCHOOL enrollment will probably go over the million mark, as projected in 1964, but it will probably take the combined efforts of domestic and world mission districts to do it. Domestic enrollment is 805,652, an increase in 1966 of 28,701. Combined enrollment is 940,238.

The only major quadrennial goal in jeopardy is average Sunday school attendance. It took a .58 percent drop. The 27,057 increase since the General Assembly is far from the increase of 85,000 hoped for.

HOWEVER, BY AND LARGE the year was a good one. The talk of goals, and their importance to the building of the Kingdom, is likely to increase in 1967 as the time for accounting draws uncomfortably nearer.

To the man-in-the-pew, it means the priorities will be more clearly drawn. And rightly so, for he finally decides the health of the heart.

Key Quadrennial Goals

(How we stand in relationship to goals established at the 1964 General Assembly in Portland, Oregon, with eighteen months remaining in the quadrennium.)

Goals	What We Have Done
50,000 Increase in Membership	33,926
500 New Churches Organized	221
\$22 Million for General Budget and Missionary Specials	Approximately \$15.5 million
1,000,000 in Sunday School Enrollment	940,238 (includes world areas)
85,000 Increase in Average Sunday School Attendance	27,057 (includes world areas)

THE CHURCH AT WORK

General Statistics for 1966

Church of the Nazarene

CHURCHES

United States	4,620	
British Commonwealth	266	
Other World Areas*	40	
Total (Domestic)	4,926	
Net Gain	37	
Churches on World Mission Fields	1,163	
Main Stations and Outstations on World Mission Fields	1,218	

CHURCH MEMBERS

United States	350,882	
British Commonwealth	11,375	
Other World Areas*	1,328	
Total (Domestic)	363,585	
Net Gain (2.19 Percent)	7,774	
World Mission Fields (Full and Probationary)	75,186	

MINISTERS

Ordained Ministers	6,558	
Licensed Ministers	1,837	
Missionaries (Under Department of World Missions)	525	
National Workers on World Mission Fields	2,461	

CHURCH PROPERTY

Value of Church Property (Local)	\$263,226,045	
Value of Parsonages (Local)	49,683,084	
Total (Local)	\$312,909,129	
Value of Parsonages (District) ...	2,272,156	
Value of District Centers	7,051,362	
Value Other District Property	2,439,045	
Total (District)	\$ 11,762,563	
Value of Headquarters Property ..	2,471,615	
Value of Nazarene Publishing House	1,786,892	
Total (General)	\$ 4,258,507	
Value of Educational Institutions ..	\$ 32,451,555	
Value of Property on World Mission Fields	15,314,535	
Grand Total (All Property)	\$376,696,289	

Indebtedness on Church and Parsonage Property (Local)	87,372,356	
Indebtedness on All Property (District)	2,956,005	
Indebtedness on Educational Institutions	14,241,778	
Total Indebtedness on All Property	\$104,570,139	

CHURCH FINANCES

Paid Local Interests	\$ 52,547,302	
Increase	\$4,159,658	
Paid District Interests	5,330,260	
Increase	587,688	
Paid General Interests	7,457,088	
Increase	693,852	
Total Paid All Purposes	\$ 65,334,650	
Increase	\$5,441,198	

ANALYSIS OF GRAND TOTAL

Paid by the Church	\$ 55,444,522	
Paid by the Church School	3,953,050	
Paid by the N.Y.P.S.	638,129	
Paid by the N.W.M.S.	4,817,022	
Paid Supplemental	481,927	

PER CAPITA GIVING

Local Interests	\$ 144.53	
District Interests	14.66	
General Interests	20.51	
All Purposes	\$ 179.70	
Net Gain	\$ 11.37	

SUNDAY SCHOOL

Number of Sunday Schools	4,849	
Increase	40	
Number of Branch Sunday Schools	93	
Decrease	4	
Enrollment:		
Active Members	677,367	
Officers and Teachers	65,679	
Cradle Roll Members	39,462	
Home Department Members	19,739	
Branch Schools	3,405	
Total (Domestic)	805,652	
Increase	28,701	
Average Weekly Attendance (Including Branch)	432,756	
Decrease	2,546	
Number on World Mission Fields ..	2,170	
Enrollment on World Mission Fields	134,586	
Attendance on World Mission Fields	88,405	

VACATION BIBLE SCHOOL

Number of V.B.S.'s	2,939	
Decrease	8	
Membership (Inc. Off. & Teach.) ..	299,095	
Increase	6,350	
Number on World Mission Fields ..	755	
Membership on World Mission Fields	55,478	

CHRISTIAN SERVICE TRAINING

Number of Churches	2,555	
Increase	2	
Number Credits Awarded	93,658	
Increase	6,058	

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies	4,028	
Decrease	25	
Membership:		
Junior Fellowship	52,615	
Teen Fellowship	50,614	
Young Adult Fellowship	55,040	
Total	158,269	
Increase	2,692	
Number on World Mission Fields ..	991	
Membership on World Mission Fields	25,790	

NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies	4,587	
Increase	20	
Membership:		
Junior Members	54,750	
Active Members	184,220	
Associate Members	21,011	
Total	259,981	
Increase	10,473	
Number on World Mission Fields ..	1,066	
Members on World Mission Fields	37,964	
Members Prayer and Fasting League Domestic	198,459	
World Mission Fields	17,916	

*Bermuda, Middle European, Samoa, and South African.
B. EDGAR JOHNSON
General Secretary



ON PATRIOTISM—Mrs. G. B. Williamson (right) pauses while preparing for a speech recital on the patriotic theme, "Hills to Climb," presented recently during the Eastern Nazarene College homecoming celebration. With her is Eleanor Whitsett, accompanist.

Audrey Williamson Speaks At Eastern Homecoming

More than 1,200 persons gathered for the tenth annual Eastern Nazarene College homecoming weekend on the Quincy, Massachusetts, campus, November 18-20.

Among highlights, Mrs. Audrey J. Williamson, wife of General Superintendent G. B. Williamson, presented a speech recital in the new Student Center Auditorium. She was accompanied on the piano and organ by Mrs. Eleanor Whitsett of Kansas City.

The speech, entitled "Hills to Climb," was based on a theme of American patriotism, and was presented by the college's Friday Night Artist series.

Mrs. Williamson was warmly applauded by her audience, some of whom remembered her as wife of an E.N.C. president, and professor of speech at the college.

Homecoming activities began with a special convocation in the college chapel Friday morning when the homecoming court, Crusader basketball team, and cheerleaders were presented to students and alumni. Rev. William Taylor, director of the alumni executive council and pastor of the Melrose Nazarene Church, was special speaker.

The weekend activities culminated with the crowning of campus homecoming queen, Mrs. Dianne Walters Albright, of Levittown, Pennsylvania, Saturday night prior to the E.N.C. Crusaders-Gordon College basketball game. Students, friends, and alumni watched last year's queen, Mrs. Sally Kauffman Zink, who with her husband is a member of Volunteers in Service to America, crown her successor. The Zinks serve at an Ari-

zona Navajo school. The Crusader basketball team defeated Gordon, 84-64.

"Many alumni expressed the feeling that this was the best E.N.C. homecoming they had ever attended," reported Rev. F. Grant Cross, alumni executive director at E.N.C.

Three-Day Fete Marks Northwest Homecoming

A three-day homecoming celebration at Northwest Nazarene College climaxed Friday, November 25, when 3,500 persons watched their basketball team defeat Western Montana State.

Beginning the Wednesday before (Nov. 23), homecoming queen candidates were presented, followed on Thanksgiving Day by the presentation twice of the play, *Merchant of Venice*. The production, presented five times in all to more than 2,000 persons, was directed by Earl Owens, speech professor.

At Friday's homecoming chapel, President John E. Riley spoke and Vocalist Dean Wilder sang. Later, a homecoming parade added to the festivities. An alumni banquet was attended by more than 500 graduates and former students.

Speakers at homecoming week banquets included Dr. Lauriston J. Du Bois, pastor at Denver (Colo.) First Church, and Dr. Glenn Frazer, Warren, Pennsylvania, psychiatrist.

Prior to the game, Doris Young, daughter of Mr. and Mrs. L. V. Young, Medford, Oregon, was crowned homecoming queen.

The thirty-second annual presentation of Handel's *Messiah* came on Sunday night at College Church.

Bethany Homecoming Attracts 700 Alumni

Between 700 and 800 Bethany Nazarene College alumni attended homecoming celebrations, November 25-26, on the campus.

Among activities, old grads and former students:

- Listened in to a chapel service to hear M. "King" Bingham, a Lubbock, Texas, rancher, talk to students on Christian stewardship;

- Attended a buffet dinner in their honor;

- Crowded into Bethany First Church to hear music by college choirs and former students, and witnessed the citation of the fourth annual Alumni Heritage award to Miss Florence Lundy, longtime business office employee, and the presentation of ten outstanding alumni awards;*

- Split up into four groups for Saturday morning discussions led by Col. Thane Minor, an air force officer attached to the Pentagon; Rev. Paul McGrady, public relations director at B.N.C.; Dr. Don Metz, recently named dean at Mid-American Nazarene College; and Mrs. Jean Ladd, wife of B.N.C. professor;

- Were among 2,000 to watch the first inter-Nazarene college athletic contest at a homecoming celebration during which Olivet Nazarene College came from a six-point deficit in the last minute to beat Bethany, 93-92;

- Witnessed the crowning of Jan Jenkins, Kansas City, Missouri, daughter of Dr. and Mrs. Orville Jenkins, as homecoming queen.

*Outstanding alumni named were Ray Bowman, Bethany architect; Dr. John Bumpus, Bethany physician; Dr. Al Paul Gresham, Pasadena College academic dean; Dr. Double E Hill, Northwest Nazarene College music professor; Mrs. Jeannette Barton Pathkiler, Hampton, Va., teacher of the blind; Elden Rawlings, *Herald of Holiness* managing editor; Dr. Mel-Thomas Rothwell, B.N.C. philosophy department chairman; Dr. Curtis Smith, Mid-America Nazarene College president; Dr. David Uerkvitz, B.N.C. music professor; Rev. Elton Wood, missionary to the Cape Verde Islands.

Correction—Stanley S. Kresge, chairman of the board of the S. S. Kresge Co., who attended Olivet Nazarene College's Founders' Day celebration September 30, was credited in the November 2 issue as being the founder of the company. It was instead his father, the late Sebastian S. Kresge, also the founder of the Kresge Foundation. The elder Kresge died October 18.

It is impossible for one to bind up the wounded, in the fullest sense, unless he has been wounded; for then he will pour in the oil, he will be gentle with the bandages. "He was wounded for our transgressions" (Isaiah 53:5).—John G. Rupp.

The Book Corner

SMOKE OF A THOUSAND VILLAGES

By Franklin Cook. Kansas City, Mo.: Nazarene Publishing House, 1966. 40 pages, paper, 50c.

The book was written by the son of a missionary about one of the most famous missionaries of all times. It is planned to acquaint boys and girls with the saga of the great missionary explorer, David Livingstone.

Smoke of a Thousand Villages is written for young minds who leap from fact to fact quickly. Its chapters are short, its action is rapid. Franklin Cook has made Livingstone a person the reader will feel he knows before many pages have been read. A map is not necessary, for the story of the book centers far more on the man, kindly and smiling, who braves dangers and hates slavery, than on the places he goes.

To read this children's book is to leave the adult feeling the weariness and love that sent a God-called man looking always for new villages. It is safe to guess that it may make a boy or girl want to follow his path—or better—the path of God's choosing for him, as this man did.—T. E. Martin.

**THE REVELATION OF
JESUS CHRIST: A COMMENTARY**
By John Walvoord. Chicago, Ill.: Moody Press, 1966. 347 pages, cloth, \$5.95.

Dr. John Walvoord, president of Dallas Theological Seminary, has specialized in Bible prophecy for thirty years. Revelation has been the least understood book of the Bible, but Walvoord writes from the conviction that the Bible was meant to be understood—including Revelation.

Walvoord's commentary is evangelical, conservative, sensible, and tends to treat Revelation as literally as possible. He shows the reasonableness of the futurist and premillennial school of interpretation. Good scholar that he is, however, he gives place to the varying interpretations.

This book will probably be considered good middle-of-the-road for the premillennial position. It is more scholarly than Bloomfield, less dogmatic than Seiss, more definite (and more preachable) than Tenney.

As might be expected, the book has a Calvinistic slant. The author wonders how a believer can lose his sal-

vation (p. 82) when considering the obvious implication of Revelation 3:5. His comment that to be "without spot" is "in the sight of God" sounds a bit like he would accept imputed but not imparted holiness (p. 217).

It would be difficult to agree with all of Walvoord's conclusions. For example, he regards the identity of the woman and child of chapter 12 as Israel and Christ, whereas Seiss and Bloomfield regard it as the Church Visible and the True Church. Walvoord does not always view the material within a chapter as in chronological order (p. 215). Nevertheless, even with its faults, the book is good. It may become, as the jacket advertises, "a standard exposition of the Book of the Revelation."

Incidentally, I consider Bloomfield's (*All Things New*) outline of Revelation a very valuable help. It appears that for the most part Walvoord accepts that outline.—Charles Shaver.

HOLINESS AND HIGH COUNTRY

By A. F. Harper. Kansas City, Mo.: Beacon Hill Press, 1965. 380 pages, cloth, \$3.50.

About one-third of the material which appears in this book was printed first in the *Advanced Quarterly* and *Bible School Journal*. Later, these articles were collected to form a series of studies in Christian holiness. However Dr. Harper, who has been executive editor of Nazarene Sunday school curriculum since 1945, saw the need of a study of the Bible which would bring into focus most, if not all, the relevant passages which related to the deeper life.

This done, next was the job of getting the material into bite-sized pieces. The answer lay in the day-by-day devotional format, an idea he borrowed from Dr. E. Stanley Jones.

He has suggested a scripture reading for each day, followed by a verse from it that is relevant to the subject. For instance, on May 26 the scripture reading is I John 5:9-10. The printed verse is, "He that believeth on the Son of God hath the witness in himself" (I John 5:10). The subject of the discussion is "The Witness of the Spirit." Frequent quotations are found from noted holiness writers and the disciplines and manuals of holiness churches, followed usually by a verse of song.—Elden Rawlings.

GAME AND PARTY IDEAS

By Morry Carlson. Grand Rapids, Mich.: Zondervan Press, 1966. 64 pages, paper, \$1.50.

Morry Carlson, now a Detroit business executive, once served as a staff writer for the Muskegon, Michigan, *Chronicle*. His avocation for the past twenty years has been youth work. The book is a creative sourcebook of interesting ideas for parties, banquets, or informal meetings.

Everybody loves a good party. But "... it takes good planning, a theme, good promotion, progressive commitments, and a good setting to make a party 'talked about' and never forgotten. ..."

Game and Party Ideas does not provide party outlines. It does, however, make suggestions for types of parties, and furnishes ideas to be put into your own party setting.

The games are wholesome and reflect clean, Christian action for young people.—Richard Neiderhiser.

GET UP AND GO

By Paul Martin. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 96 pages, cloth, \$1.50.

The author is a man whose holy calling seems to excel in the "pulpit to pew" ministry of the church, but he is unusually gifted in ministering "heart to heart" to youth on campground and campus. To his "favorite" audience he gives this teen-centered devotional.

Get Up and Go is for the teen-ager who has limited time for devotions, whose "Good morning, Lord" needs to be rejuvenated. This is no ordinary twelve-hour capsule, for it provides a morning "up-lift" with lasting spiritual strength. Every page is a guideline to God's grace. There's a song to sing, a thought to remember, a prayer of divine inquiry, and pungent doctrinal truth for the Holy Spirit's use.

The scripture selections are meditative and readable (Phillips' translation), clearly interpreted through unique personal experiences. *Get Up and Go* is exciting and alive, no "bitter pill to swallow." It is effectively written to give daily direction in holy living, an understanding of Christian witnessing, and a cure for the ills of a complacent heart.

My fifteen-year-old says, "It's great, Dad!" Many thanks to Paul Martin for a daily devotional that will help our teen-agers "live today, for that precious tomorrow."—Orville Maish, Jr.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.



Bowers



?

Will the Real Curt Bowers Stand Up?

Capt. Curtis Bowers recently completed a rather rigorous tour in Viet Nam as an army chaplain. While there, in addition to normal pulpit and pastoral work, he frequented the front line, where brushes with death became almost routine.

Once, under intense Viet Cong fire, he rescued eleven wounded soldiers, and retrieved the bodies of two more. For this he was cited with the Silver Star for bravery.

This caught the fancy of U.S. wire services. An Associated Press photographer snapped a picture of a ruggedly handsome soldier about which the wire service wrote: "Bowers, tall and heavily muscled, looks more like a company commander than a chaplain."

The *Herald of Holiness* found use for the picture not only once, but twice. The first time (May 11) was shortly after stories about Bowers appeared in newspapers from coast to coast; then again November 23, in relation to a news-feature written by George Hackett.

Then a case of mistaken identity came to light. In a recent letter the chaplain kindly informed editors that the photo, by that time in print more than a quarter of a million times as being Curt Bowers, isn't him at all. This announcement brought about red faces in the editor set.

Well, who is it then? The Associated Press turned out to be partially correct. Bowers provides the answer: the "tall and heavily muscled" soldier is in fact a "company commander" who wandered up at the time the photographer was shooting Bowers, and also got shot.

Back to the editing table.

Seminary Library Dedication Slated

Dedication services for a \$429,000 Nazarene Theological Seminary library are set for January 10 during the annual board of trustees' meeting, according to Dr. Eugene Stowe, president.

Dr. G. B. Williamson, general superintendent adviser to the seminary, will preach the dedicatory sermon. The service will be at 10:30 a.m. in the seminary chapel.

Later Dr. Hugh C. Benner, general superintendent, and Dr. Lewis T. Corlett, both former presidents, will participate in the formal dedication which will take place in the library addition.

Mayor Ilus Davis of Kansas City, who was present for ground-breaking ceremonies a year ago, along with Dr. Paul Losh, president of Central Baptist Seminary in Kansas City, will also be present for the dedication.

The building encloses 17,000 square feet on one level. It will contain the seminary's central library, tape-listening outlets throughout the building and a bindery.

In addition there are conference facilities and a Wesley rare-book room.

Construction costs totalled \$349,000. Equipment and landscaping cost \$80,000.

Pastor Named to Youth Position

Rev. W. J. Young, Jr., thirty-five, pastor at Dexter, Missouri, for two years, has accepted the dual responsibility as director of Junior Fellowship in the general N.Y.P.S. office and director of Caravans and Camps

with the Department of Church Schools.

The announcement was made jointly by Paul Skiles, N.Y.P.S. executive secretary, and Dr. Kenneth Rice, Church Schools executive secretary.

With the appointment comes the editorship of *Junior Topics* and *Junior Topics Action Packet*, and "Guide's Compass," guidance materials for Caravan leaders.

Young and his wife, Rose, have three sons and a daughter. They plan to move to Kansas City sometime after January 1, 1967.

Young has been active in work with Caravan, camps, and youth. In addition to regular pastoral duties, he developed one of the largest Caravan programs in the denomination on the Arizona District.

A graduate of Pasadena College, Young pastored in Flagstaff and Yuma, Arizona, before moving to Dexter, Missouri.

NEWS OF THE RELIGIOUS WORLD Science Leaders to Convene

HAMBURG, Germany (EP)—Protestant theologians and mission leaders from the United States, Germany, England, Holland, Scandinavia, and Switzerland convened here for preparatory talks on the creation of an international society for missionary science.

The new organization is scheduled to be founded in April, 1968, during a congress in England aimed at promoting closer cooperation between European and American bodies.

The meetings were sponsored by the German Society for Missionary Science, headed by Professor Hans Werner Gensichen in Heidelberg.



Young



CONTRIBUTES TO COLLEGE SITE—To purchase the site for Mount Vernon (Ohio) Nazarene College, townspeople had to put up \$200,000. Above, Pastor Kenneth L. Coil (left) hands to James Dally, secretary of the Chamber of Commerce, a check for \$5,000, the local church's part in the land purchase. Others pictured are, from left to right: Dr. Stephen Nease, president; Dale Foster, Mount Vernon businessman and college treasurer; and Dr. Harvey Hendershot, board chairman.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

Channel for God's Power
(January 8)

Scripture: Luke 4:16-6:11 (Printed:
Luke 4:16-19; 5:18-26).
Golden Text: John 14:12

Why did Jesus choose Nazareth, His hometown, as the place to announce His redemptive task? In what ways, if any, would the strong sense of mission in Jesus be different from our own?

Jesus did not begin His public ministry in Nazareth (Luke 4:23), but He apparently chose His hometown to give the "keynote address" of His ministry. Perhaps He wanted those who knew Him best to hear this announcement first.

The keynote Jesus sounded in His "home church" was that He was sent by the Spirit: "He hath sent me . . ." (4:18). We find the same word along with its implications for us in John 20:21.

As my Father hath sent me, . . .

The scene is a dramatic one. In accordance with a lifelong practice, Jesus went to the simple, familiar synagogue on a certain Sabbath.

The service included readings from the Law and the Prophets (see Acts 13:15), along with an explanation by a rabbi. The selection Jesus chose and read was from an Isaiah scroll (61:1-2; 58:6), where the inspired prophet announces the Messianic age.

What an assignment: To preach, to heal, to recover, to liberate! *What human need:* poverty, captivity, blindness, oppression—all that goes into a broken heart! Nevertheless, this is why the Father sent His Son, and why Jesus willingly came.

. . . even so send I you

The account of Jesus in the synagogue at Nazareth pictures our Lord's sense of divine mission. The story of the four men of faith in Capernaum, who brought a paralytic to Jesus, depicts what our own sense of mission should be.

What blessings follow when we become channels of God's power! It was blessed indeed that a man unable to walk should stand erect and stride from that crowded house, but more blessed that from his heart should be taken the paralysis of sin. But further—all who looked on were filled with awe-filled amazement and gave glory to God.

Let us pray that the God who anointed and sent those four determined men will anoint and empower us as well.

Conducted by W. T. Purkiser, Editor

I am troubled with thoughts of evil. How can I deal with them?

I have two suggestions for you.

First, do not entertain them. You can't keep the devil from laying his children on your doorstep, but you don't have to take them in and raise them for your own.

Second, follow Paul's advice in Philippians 4:8: "Finally, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"

In other words, you get victory over unwanted thoughts, not by struggling against them, but by deliberately and

with an act of the will turning your attention to other ideas.

Trying not to think of something only roots it that much deeper in the mind. It is said that Immanuel Kant was forced to dismiss his coachman. He was so troubled by the unpleasant experience that he put up signs, "Don't think of Henry!" Each sign, of course, brought Henry to mind.

The same goes for persistent doubts. If you have honestly opened your heart and life to the searching of the Spirit, and He indicates nothing amiss, you have every right to expel your doubts by turning your thoughts to the Saviour and His love and goodness to you.

What is the meaning of Nahum 1, its main teaching for Christians and our present world?

This is a prophecy of the downfall of Nineveh and the Assyrian empire, and was quite literally fulfilled. Its meaning for Christians and our present world is that the Lord God is the sovereign Lord of history, and will bring judgment against those nations that forsake His law and reject His saving gospel.

The truth of the principles underlying

the Old Testament prophecies has been validated again and again from the pages of history. It is traced in the dust of ancient Assyria, Egypt, Babylon, Greece, and Rome—as well in more recent chronicles.

You will find an inspiring commentary on this chapter in Professor H. Ray Dunning's contribution to the *Beacon Bible Commentary*, Vol. V, pp. 242-50.

Is it true that Russia is trying to get and control the Dead Sea? What would it be good for?

It is a reasonable guess that Russia is trying to get and control everything it can. But I have not read of any specific designs on the Dead Sea, which is in the Hashemite Kingdom of Jordan.

If there were such designs, it would probably be for the chemicals concentrated in the Dead Sea waters and the surrounding area.

Does a parent have to attend at least two church services before a pastor will dedicate or baptize a child? Matthew 19:14 is my answer, but not the pastor's.

Your answer is the statement of Jesus, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Still, the pastor's desire that the parents attend church is not unreasonable, to say the least. If these parents do not so much as attend church, how can they subscribe to the act of dedication? Perhaps you haven't heard or read it recently:

"In presenting this child for dedication (or consecration), you not only signify your faith in the Christian religion, but also your desire that he (or she) may early know and follow the will of God, may live and die a Christian,

and come unto everlasting blessedness.

"In order to attain this holy end it will be your duty, as parents (or guardians), to teach him (or her) early the fear of the Lord; to watch over his (or her) education, that he (or she) be not led astray; to direct his (or her) youthful mind to the Holy Scriptures, and his (or her) feet to the sanctuary; to restrain him (or her) from evil associates and habits; and, as much as in you lies, to bring him (or her) up in the nurture and admonition of the Lord."

Do you really believe parents could make such a pledge and not even attend church?

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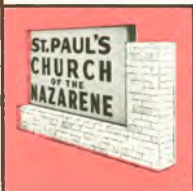
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